

The Circular.

PUBLISHED WEEKLY

BY THE ONEIDA AND WALLINGFORD COMMUNITIES.

VOL. VI.

ONEIDA COMMUNITY, AUGUST 2, 1869.

NO. 20.

POST-OFFICE ADDRESS:

THE CIRCULAR, ONEIDA, NEW YORK.

TERMS:

Free to all. Those who choose to pay may send one dollar a year.

Special Notice.—While we are very ready to send *THE CIRCULAR* to all who apply for it, we *do not* like to take the responsibility (which has sometimes been imposed upon us) of sending it to those who have not asked for it, and perhaps do not desire it. For this reason, persons should in no case request us to enter the names of their friends on our subscription-list, unless they can give us assurance that such requests have been authorized by the friends named.

ATTRACTIVE INDUSTRY.

Home-Talk by J. H. N., Jan. 22, 1858.

IT is hard work to eat or drink when there is no appetite for it; and that is all that can be said of labor—it is hard work to labor when there is no appetite for it; but with an appetite, it is as good sport to labor, as it is to eat and drink. Is not that universal experience? When we have an appetite for a piece of work, the sensation is as simple and intelligible as an appetite for food; and *with* this sensation, it is as pleasant to labor, as to eat, and even more so; for frequently persons become so interested in their labor, as to forget to go to their meals.

There are several degrees of lack of appetite for food; from the state where you have no appetite, and yet can eat and feel it a duty to eat though it is a task, down to a state of perfect nausea, when eating becomes nearly impossible. There is precisely the same range of feeling in respect to work; from a state in which you go to it with indifference from a sense of duty, to one in which it is dreadfully disgusting. I see no essential distinction between labor, and eating and drinking: they are both easy and agreeable, when you have the appetite, and hard work when you have not.

If this is true philosophy, the great thing to be attended to, in order to make labor *easy*, and to secure all necessary and profitable labor, is to doctor the appetite—attend to the causes of lack of appetite, and find out what produces and secures a good appetite. This is the problem. If we can find out how to secure a good appetite for labor, such as we ordinarily have for food, there will be no such thing as *hard* labor, but on the contrary, great enjoyment in labor.

It is evident that the final system of attractive industry, that Fourier talks about, must come in this way, by finding means to furnish every one with a sound, healthy appe-

tite for labor; and furthermore it is evident that the gospel of Christ is the system, and the only system that can furnish this; that what the old legal system could not do, the gospel has done, is able to do, and will do, by giving us new resurrection life, that has in it a relish for all useful labor, and a consciousness of power to do all that ought to be done. By the introduction of this new life we shall at last have labor which will be as different from common labor, as common labor is different from slavery.

As to the question of the feasibility of making this change, the elements in the calculation are very simple. We do certainly know that we are capable of an appetite for labor itself, irrespective of money; and the only doubt is whether that capability of our nature can be strengthened and enlarged until it shall become the spring of enterprise in us as strong as the love of money. If it can, then all the work that is done now, and much more, can be done by people who have nothing to do with money. Here is a new *motor*, and all the elements that enter into its machinery can be seen and understood.

Money is the representative of labor, but it is not the representative of labor in the best way. Labor is a thing to be *given* or to be *received*. Christ says, "It is more blessed to give than to receive." Money is the representative of labor that you are to *receive*. A man gets a dollar, and that entitles him to a day's work from some other man. Thus the love of money, when we analyze it, is *the love of having other people work for us*. But the love of labor is *the love of working for other people*. If it is true that the love of money is the love of having some one else work for us, then truly it is the root of all evil: for that is plainly a most mean, selfish spirit. But what is money good for, except as it entitles you to other people's labor? You want money to buy things with: but what can you buy that is not the labor or the fruit of the labor of some one else? If one says, that in loving money he loves to labor to get the money, it may be answered, If you do really love to labor, that is a separate affair, and it goes to the other side of the account: so far as you love labor for itself, you are on our new-proposed principle—the new motor is at work. Separate the motives that induce people to work, and look right at the love of money, and it will be seen that the essence of it is the love of having a *slave*—of getting your work done by *some one else*. If a man works, not from the love of labor,

but with a view to accumulating money and acquiring what he calls independence, his real object is to attain a condition where he will not be obliged to work, but can have some one else work for him. That is the same principle that acts itself out directly in slavery. Where the hiring system prevails, a formality is introduced—money—that gives a little more scope to human life: it is an improvement on slave-holding, but it comes to the same thing in the end. If "it is more blessed to give than to receive," it is more blessed to labor than to have labor done for us: and with that principle firmly established, the "love of money" will be abolished, and the industry of the world will be attractive.

The world's system of compulsory labor exists in two forms—in slavery, and in the hiring system, or working for money and from the pressure of necessity. It should not be assumed that a man has an appetite for labor who is working for money; he may have an appetite, and he may not. The same is true of the man who is working from necessity and the fear of poverty. And it is equally true of the slave working for a master, that he may or may not have an appetite for labor. Doubtless slaves do many times enjoy their work; but if they do, the cause does not exist in the system under which they work. The fear of the whip does not give an appetite. It is just as true of compulsory labor in what is called a state of freedom, that is, labor which is instigated by the love of money or fear of poverty, that the system does not insure an appetite. One may have an occasional appetite for labor under both these systems; but as a general thing, a hiring works much in the spirit in which a sick man eats—not from attraction, but because he *must* work to keep himself alive.

There must come upon the world an industrial system—or first of all a spiritual system, evolving for itself an industrial system—which shall give people an appetite for work, and so make labor free. It is clear that in order to make ready for this new system, we must simplify our views of the whole matter, and confine attention to *doctoring the appetite*. We may be sure that the resurrection is the state for appetite of all kinds. Resurrection life is an *appetitive* life; it has a universal appetite in true proportions. It is fresh and strong to seize hold of anything that is good, whether in the line of labor or enjoyment.

Money is the representative of labor; and it is the fashion of the world to substitute the representative for the thing represented

as far as possible. Thus the appetite is directed to money, and not to labor. The appetite craves money to get rid of labor: that is, it grasps the representative of the thing, in order to keep clear of the thing represented. But to a true understanding, the thing represented is a great deal better than the representative. We come to a closer hug with happiness in directing our appetite toward labor, which is the substance, than we do in directing it toward money, which is only the representative. If you have a true appetite for labor, the fact that you have accumulated money to any amount, will not stop your working; it will be no object to you to get rid of labor.

Paul says, 'The love of money is the root of all evil;' and I believe that when we trace it out, we shall find that the radical mistake that disorganizes all our relations to the universe, is the love and exaltation of money, which is only the representative of labor, instead of labor itself. Paul's gospel leads us to abandon the love of money, but not to abandon enterprise. Its effect is not to take the spring out of business, but to introduce a far more powerful spring than the love of money: to exalt the substance in place of the shadow, and accumulate and establish an inexhaustible fund of appetite for labor. When that is done, the appetite for money will no longer be necessary as the spring of enterprise.

SMITH'S STORY.

XXV.

DURING the spring and summer following my residence at Celesta I met with good success in business. But my proselyting spirit still clung to me, making me feel that I ought to be laboring more directly for the improvement of the race. In August I paid a short visit to the Oneida Community; and on leaving bought a copy of the "Berean," a theological work by J. H. Noyes. Soon after my visit to the Community I called on my old friend Mr. C., who gave me the before mentioned eighty dollars, and he wished me to go South and labor among the Freedmen. If I would go, he would furnish the means to send me, if necessary, and would recall me when he felt unable to keep me in the field. This idea pleased me, and I immediately made arrangements to go South, leaving Mrs. S. to carry on the photographing business. In New York city I succeeded in getting an appointment, by the National Freedmen's Relief Association, as teacher of Freedmen at City Point, Va. The school numbered so many, that it was evident an assistant would be needed; and I succeeded in getting Mrs. S. appointed to fill the position.

That winter was the turning point of my life. All my leisure hours were devoted to the study of the "Berean." Up to the time of reaching City Point I had no serious thought of ever becoming a believer in the theories put forth by Mr. Noyes. In fact I was strongly opposed to many of them. Still, from reading the CIRCULAR for several months, I had come to look upon the O. C. with respect; and thought them to be in advance of the churches in their knowledge of truth. But I was far too independent and egotistical to think of bowing to the leadership of any one. Yet there was a strong truth-loving spirit at work in me, which, while it made me very tenacious of my opinions, at the same time caused me to listen to sound reasoning, and fearlessly change my ground if convinced of error. Such was my state of mind when I commenced the careful study of the "Berean." I glanced at the contents of the work, and hit upon Salvation from Sin as

being a subject of the greatest interest to me. It was not long before I was on the "anxious seat," inquiring what I must do to be saved. I found that instead of being able to lead others, I was blind. "He that committeth sin is of the devil," rung in my ears continually. "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin because he is born of God." Here was plain language, and no chance to explain away the obvious meaning. I found this was but an echo of Paul's teaching. (See Rom. 8th chap.) I was brought to see that the first and second coming of Christ placed the world in new relations to offered blessings. Whereas forgiveness had been promised to the penitent from the beginning of the world, now glad tidings of great joy have been proclaimed—the good news that Christ will save his people from their sins. Under the old covenant God promised salvation if people would love him with all their hearts. Under the new covenant he says they *shall* love him with all their hearts, because he has promised it and will secure it. Formerly he promised to be to them a God *if* they would be to him a people. Now he engages the faithfulness of both parties: "I *will* be to them a God, and *they shall be to me a people*," for "I will write my laws in their hearts." Under the first covenant the governing power was law written on tables of stone. Under the second it was the Holy Spirit in the heart, which must secure obedience. The first operated on the understanding of man; the second, on his disposition or nature. And thus we see that perfect liberty is one essential element of the new covenant. For being controlled by the Holy Spirit, our desires will be God's desires.

This was a state I had often longed for, but did not expect to attain till after death. But now I was taught that it is a present requirement: that to come short of perfect holiness is failure to be a Christian. Either we are in Christ or we are not. If not, we are in the devil. It was also plain that there is no chance for boasting; for the Spirit which secures this perpetual obedience, is the *gift of the grace of God*. All Christians expect to attain this state of holiness after death: We simply acknowledge God's power to give us redemption now; and the same rule which allows men to *hope* for heaven without presumption, allows us to *receive* heaven here without self-righteousness: and the charge of arrogance is due to those who hope for the gift while they daily displease the Giver.

The second birth is designated in the Testament by such phrases as "children" or "sons of God," "born again," "born of God," &c. But upon examination as pointed out in the Berean, I failed to discover that this second birth was ever experienced previous to the day of Pentecost. Christ is "the only begotten Son of God." So that the only way whereby we can become sons of God is by being joined to Christ, and thus become members of his body. But we are made members of his body only by the baptism of the Holy Spirit, 1 Cor. 12: 13; and the Holy Spirit was not given till the day of Pentecost. Therefore the second birth could not have been attained until that time.

Here then is a higher state of spirituality to be attained by the believer of the new dispensation than was possible during the period previous to Christ's resurrection. Now, through faith in Christ's resurrection, which was the proof of his sonship, we receive the spirit of adoption or sonship, and are born of God; and "whosoever is born of God *doth not commit sin*; for his seed remaineth in him: and he can not sin because he is born of God." (See 1 John, chap 3.) Hence *eternal salvation from sin* is now the privilege of true faith.

How my heart leaped for joy when I began to comprehend these glorious truths. It was emphatically "glad tidings" to me, and I sought a new conversion as earnestly as I sought my first conversion years before during the Methodist revival. The proselyting spirit was in a great measure cast out of me; and in its place came an earnest desire to save my own soul. I saw that quality, not quantity, is what God desires; and that the object God has in prophets, apostles, teachers, &c., is not primarily to convert sinners, but for the edification of be-

lievers and the "perfecting of saints." Eph. 4: 11—12. I was quite surprised upon examining the subject, to find how little the labors of the apostles were bestowed on sinners, and how much upon the consolation and salvation of believers, that their "love might abound more and more," that "every man might be presented perfect in Christ Jesus."

The questions now arose in my mind, How shall I attain this higher state of spirituality? and What shall I do with my past experience? I had had much happy experience under the law. But I was forced to conclude that it was not saving experience. And I came to the same conclusion with regard to such worthies as Calvin, Luther, Clarke, Taylor, &c., who confessed sin all their lives. God must be true, though he make all men liars. Their experience was the "legal state," in which the flesh still reigns, but is engaged in conflict with the spirit which has begun to delight in the law of God." I had been a pupil in the school of Christ, yet a servant of sin, simply a Jewish believer, a sinner, under the law, but rejoicing in the *hope* of righteousness and fellowship with God in a future world.

I was led to see that in John 8: 30—36, two classes of believers were brought to view. All who recognize the Divine authority of Christ, and surrender themselves to his instructions, are entitled to the name of believers. Through revivals, and the efforts of the church, I had come to respect and study the Bible, and through incipient faith had to some extent submitted myself to Christ as my instructor. But incipient faith is not a sure pledge of true discipleship; "if ye *continue* in my word," said Christ, "then are ye my disciples indeed," or "if the Son shall make you free, ye shall be free indeed." Under the first conversion, or sinful discipleship, the promises of salvation are conditional. But the subjects of the second conversion "cannot commit sin, because they are born of God."

But now the glad tidings come to me that God sent his Son into the world to save from their sins all who trust in him. Salvation, which I supposed was far off, is now brought nigh to me; and in order for me to receive the benefits of this great salvation I am required to believe. Faith in Christ as an indwelling Savior, is the key of the main entrance to this high state of spirituality which insures eternal freedom from sin. But right here, unbelief tempted me to say that Christ was not in me. But upon careful investigation, my heart became convinced that he was in me; and that my feelings were liars. The light had been shining in my dark soul, and the darkness of unbelief had not comprehended it. I had been making God a liar by not believing the record he has given of his Son, which record is that God has "given to us eternal life, and this life is in his Son." So instead of following my feelings I followed my instincts, and then took the next step, viz., confession that Christ was in me a Savior from all sin. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved."

Of course this belief and confession cuts one loose from every object of earthly affection, and makes us one with Christ. It is a dying to the world, and a rising to newness of life. At my first conversion I experienced a great change in my feelings and purposes. But now I experienced a greater change. Egotism and self-sufficiency received a heavy blow, and from the attitude of teacher, I changed to that of a learner. I saw that God does not need our labors. Our work is to believe on him whom he hath sent, not to argue and preach in a proselyting way. Years of my life had been spent in trying to help others out of the ditch while I was in it myself. I felt that I often went astray; doing those things I would not, and leaving undone those things I would do. I am now convinced that while in such a state a person can do but very little toward benefiting others. People cannot lift others to a higher level than they themselves are on. Nothing but the ascending fellowship will save. And we must seek such a fellowship with Christ as will free us from all liability to sin, before we are in a situation to effectually labor for others.

A LONDON LAW-OFFICE.

XIV.

THE assistant sent me from London was my junior articulated clerk and a pleasant companion, but so lazy that I could make no sort of use of him. He was about nineteen years of age, and so fat that we used to call him "the fat boy." The only son of rich parents, he had been all his life a petted child; but there was so much common sense and good humor about the fellow that his parents had been unable to spoil him. He was free from most of the vices of city youths, yet thoroughly posted in all the ins and outs of metropolitan life. Though not mean in money matters, at the same time he was not extravagant, and had already accumulated a considerable sum which he had saved out of his spending money. He was full of fun and repartee, and his hearty laugh saved many a poor joke from the reproach of silence; but there was no work in him. Give him a job and he would joke and laugh about it from morning to night, but some one else would have to do the work; indeed, his character in this respect was so well established that no one expected him to do any thing, and in so large an office if a pupil does not choose to work, he is supposed to be the loser by it, and is allowed to take his own course. My temper was tried severely several times during the progress of the reference because he always objected to work himself, and was a great hindrance to me; but it was worse than useless to get angry with him, for he appeared to enjoy such a loss of temper as heartily as if I had got up something funny expressly for his amusement; and such scenes always ended with both of us joining in a hearty laugh. Harry Carter and the fat boy were well met. The poacher was ever ready with a yarn, and the other was always prepared to draw him out and laugh at his drollery.

I had been out four weeks and had just got to the end of the line, having, all things considered, had a pleasant time of it; but now a rainy season had set in, making me feel the more comfortable at having got through in so good time. I preferred to go over my notes and compare everything before starting back to London, so that I might the more easily correct any error before leaving the ground. I sat in the parlor of a country tavern, the tables were covered with railroad maps and reference sheets and the rain poured down in torrents. I had paid off the poacher and sent him home. The fat boy still remained with me, and much to my annoyance was amusing himself with ten or a dozen dogs in the room where I was at work. The owner of the hotel seemed to be quite a sportsman, and it was the chief delight of my assistant to get all the dogs into the parlor, and by howling at them get them to respond in similar tones. Such a performance was going on when the engineer stepped into the room, said he had knocked three times at the door, fearing to interrupt the concert by his sudden appearance, "and now," said he, unrolling a map, "I must leave this with you to explain itself;" and he was off again before I had time to ask a question. I saw at a glance that the line had been altered through a great portion of the route, in the most difficult part of the reference, and that I should have to work right earnestly to get through in time. No more nonsense from the fat boy could be tolerated. Availing myself of the best excuse to get rid of him, I dispatched him after Harry Carter, and the following day when he returned, I sent him to London with a letter reporting the state of the work. In the meantime I had checked all my notes, making sure of every thing so far as I had gone, and telegraphed for more help. Then I started back on the line.

Things looked dreary enough, the rain poured down continually, already the streams had begun to rise and some of the meadows were covered with water. It was dark when I reached the point where I proposed to revise the reference; Harry Carter and a clerk from London were waiting for me. A long, cold ride in the wet, had prepared me to appreciate the welcome of a blazing fire and a plentiful meal. We discussed first our supper, then our business, and having arranged the preliminaries of the morrow's work, retired for the night; and

still it rained. Some idea of the difficulties we had to encounter may be had from a description of the property that had to be referenced. We were in the midst of a lot of Lammas land, so called because, from the opening of spring to Lammas day (1st of August), the land, which is all meadow, is considered enclosed land; but at 12 o'clock on Lammas day, it becomes common land, and various persons living in the parish have a right to turn in a certain amount of stock; so that the farmers who own the different lots during a sufficient portion of the year, to enable them to get "the first fruits of the land," which is, I believe, the literal meaning of Lammas, must cart their hay off the ground before the other right accrues, for the commoners are not bound to wait under any circumstances. Now, if all the rights were fenced, it would be a simple affair to take a reference of the ownership of each lot; but such fencing would interfere with the common rights, and is therefore avoided, so that the cattle may roam at will. The various private interests are designated by posts set in each angle of every lot about a foot and a half high, bearing the initials of the owner, but as the initials are not always altered when the property changes hands, the posts are quite liable to mislead. The Lammas land to which I have particular reference, was a long piece of meadow about a thousand acres in extent, divided up into square, octagon, oblong and triangular pieces, and other pieces having no particular shape, and my work was to correctly represent the interest of each owner in my reference. To further complicate matters, the water was just high enough all over the meadows to cover the posts, so that for two weeks we had, through rain and sunshine, but principally the former, to wade knee-deep and beat the water from the posts, in order to discover the initials, and then trace up the ownership by making inquiries in the neighborhood. Meanwhile I prepared all my sheets and sent them to London as I finished them, so as to have the notices all prepared and ready for service.

At length the reference was complete; but days of hard work and sleepless anxious nights began to tell upon my constitution. I was completely absorbed in the business and could think of nothing else.

Arrived at the office I was received and complimented by Mr. Brown, but everything was in a hurry and bustle. It is impossible for a person who has never been in such an office, to form any idea of the pressure of business at this season. The sheets I had forwarded had given place to business equally urgent and little had been done on them. There was literally no room in that large building to do the business, and so many different projects were there preparing for Parliament, that there was danger of getting the papers mixed; so I was provided with twelve clerks, and ordered to take them and the work, out of the building. My chambers being the quietest place I could think of, we called six cabs and drove to Barnard's Inn. I had only three days in which to complete everything, including the serving of the notices and making the deposits, but so great was the excitement that we were able to work nearly all night as well as through the day. I arranged with the Gyp to find us in food so long as we were at work, so as to obviate the necessity of loss of time in looking after it ourselves, and we stuck snugly to work till we finished. When we were fairly beaten some lay on the bed and some on the floor and rested only a short time, the Gyp having strict orders to see that we slept no longer than we could afford.

It was three o'clock in the morning when the last notice was examined; all the deposits had to be made that day, and all the notices served before 12 o'clock. It was a close run, but if every man did his duty and had good luck, there was just time enough to get through. The first train left at five o'clock; all the papers were divided into districts, each man taking his share, and all taking to the floor once more, for an hour's refreshment before starting on the day's work. I had put so much of my life into the business for weeks past, that my anxiety through this last day was intense, and when the day following we all met again at the office, and one after an-

other reported "all right," the success seemed almost miraculous.

It was not long before I found plenty of swearing to be done by any one who was in that line. A copy of every notice has to be endorsed with an affidavit of the personal service of the original, and deposited with the clerk of the House of Commons, and as it would be a hopeless task to swear to each notice separately where there are so many thousand of them, they are tied in a bundle and sworn to in the bulk. Several thousand were put into my hands to swear to, but on examination I found that they contained papers that I had never seen before and related to business in parts of England that I had never visited. I at once objected to swearing to untruths, and incurred the ridicule of the whole office; "it was only a matter of form and no one ever thought of examining such papers, but swore to them as a matter of course." The fat boy as usual laughed immoderately, but when the papers were handed to him, he thought "his soul was of as much value as any one's, any day of the week, and although he was by no means straight-laced he should require an indemnity against purgatory before going into the swearing business, with a larger sum of money as a guaranty than Brown, Jones and Robinson would be inclined to deposit in his keeping;" but there were plenty found to swear without the trouble of examining the notices, so that I did not swear to even those which I could conscientiously have so verified.

It must not however be supposed that lawyers are frequently guilty of perjury, or that they think lightly of such an offense; on the contrary they are most scrupulous in exacting the strict performance of an oath; but long familiarity with such things makes them lax in their estimate of swearing when it has to be done by wholesale, and only for technical purposes. I once knew an old practitioner in a neighborhood where was a great deal of copyhold property and frequent occasion for affidavits. The old lawyer kept his Bible constantly on his desk for the purpose of swearing. He had just sworn a man one day as I entered his office; and as I sat talking with him, carelessly opening the book, I found it to be a copy of Shakspeare; laughing heartily at the discovery I asked him if he considered such swearing legal. The old man quickly replaced it with a Bible, saying, "those plaguy books are always getting mixed up, but the oath is good enough so long as the man does n't know the difference."

When the Bill was up before the committee on standing orders, only two mistakes were found, and those so trifling as to be immaterial. The reference gave general satisfaction, and I received the congratulations of all concerned; but although the fact that I had asked God to help me, and that 'twas he who had put it through, was ever before my mind, yet I never gave him the slightest glory for it and should have been ashamed to have had it supposed that I ever consulted the Lord upon a subject so trivial. There, was my mistake, and the end of my religious experience for a very long time. All my subsequent seasons of earnestness until I was again converted under the teachings of J. H. Noyes, were but fitful visions of my former love and enthusiasm.

I did not forfeit the respect of any of my friends in consequence of my objections to making the necessary affidavits; unfortunately it raised me in the estimation of the whole establishment. The character for business, too, which I had lately established made me so popular that it was less easy to keep aloof, and I was soon as hail-fellow with all my old companions as ever I had been. The circumstance of the affidavit was the commencement of a friendship between myself and the fat boy that was kept up so long as I remained in England, and by a mere accident I became the means of laying the foundation of his present success in business. After he had passed his examinations and opened a small office, an acquaintance of mine who was in a large way of business in the city of London got into the hands of a Jew lawyer who had it in his power to ruin him and had made up his mind to do so. Lawyer after lawyer and friend after friend negotiated with him in vain. The Jew was angry and inexorable, and after every means that we

could devise had been resorted to in vain, I thought of my good-humored young friend, and having introduced him to the merchant, he was employed to try his powers of negotiations. We were not a little surprised after the lapse of a few hours to find that the Jew had consented to all the propositions that were made to him and had expressed himself as ready to comply with any thing the young lawyer thought was fair and just. They had recognized one another as brother masons and members of the same lodge; the Jew had moreover been under some obligations to the fat boy's family, and by now thus repaying it he laid for him the foundation of a first-rate practice. The merchant was afterwards a constant client of his deliverer and influenced others in bringing him business. E.

THE CIRCULAR.

O. C., MONDAY, AUGUST 2, 1869.

[From the Revolution.]
WOMAN'S DRESS.

Dr. James C. Jackson, editor of the *Lives of Life*, has written us a long and able letter on "Woman's Dress," which we regret that we have not room to publish.

He arraigns those of us who have advocated a broader sphere for woman, as inconsistent, in not at once adopting a dress that would enable woman to do the work in all the departments of labor, where we now claim the right to stand.

No one feels the importance of a radical change in woman's dress more than we do. Yet we could neither wear nor recommend the costume called "the American dress," worn at Danville, and here and there throughout the country, once known as the "Bloomer dress," because, though convenient, it is neither artistic nor attractive.

The true idea is for the sexes to dress as nearly alike as possible. We have seen several ladies dressed precisely like gentlemen, who appeared far more elegant and graceful than any real man we ever saw. A young lady in Fifth Avenue dressed in male costume for years, traveling all over Europe and this country. She says it would have been impossible to have seen and known as much of life in woman's attire, and to have felt the independence and security she did, had her sex been proclaimed before all Israel and the sun.

There are many good reasons for adopting male costume. 1st. It is the most convenient dress that can be invented. 2d. In it woman could secure equal wages with man for the same work. 3d. A concealment of sex would protect our young girls from these terrible outrages from brutal men, reported in all our daily papers.

What good reason is there for informing every brutal, ignorant negro, native or foreign born man, whether the artist taking a sketch from yonder mountain-top, roaming in the forest, beside the still lake, or down Broadway at midnight, is a girl?

Not long since, a young man was taken dangerously ill, here in New York, at night. He was alone with his sister, and she was obliged to go, after twelve o'clock, for a physician. She trembled at the thought, and her brother resolved again and again to bear the pain until morning, but at last they felt she must go. The happy thought suggested itself to put on her brother's clothes, and take his loaded pistol; the result was, that she brought back the physician, and he never knew until he reached the house, and she told him that she was a woman. She said she had such a feeling of independence and safety as she passed men and women in the dark streets, that she immediately prepared a complete suit to wear whenever she sees fit. Thus armed and equipped, she takes evening walks, goes to church, lectures, the theatre, and when in the country, roams alone by day and by night. Unfortunately, the law forbids woman thus to protect herself.

Now, good Dr. Jackson, instead of reproaching us for trains, or any other absurdities in dress, set yourself to work with your compeers to remodel your laws. When we have a voice in legislation, we shall dress as we please, and if, by concealing our sex, we find that we too, can roam up and down the earth in safety (not seeking whom we may devour), we shall keep our womanhood a profound secret.

This is our right and duty, in view of the fearful increase of the outrages on women, owing to the terribly demoralized condition in which war always leaves the men of a nation, and the infamous proposition of "manhood suffrage," which makes every woman the inferior of every man, and degrades her in the eyes of all mankind. E. C. S.

[We admire the independence of fashion and fashionable prudishness which this writer displays,

but it is complicated with too much independence of man not to be offensive to modest women. We have always found men our best helpers to liberty, and have no hopes of a "revolution" in which they do not lead, and especially in which they are defied. Woman's weakness is too conspicuous in this very article to encourage any hope of the kind. It would be a very silly man that would descend to such taunting as this: "We have seen several ladies dressed precisely like gentlemen, who appeared far more elegant and graceful than any real man we ever saw." And how perfectly womanish the idea, that dress is worn for the *appearance*! The short dress is condemned because "*though convenient, it is neither artistic nor attractive.*" Nothing could be more indicative of the sex of the critic. Woman alone has the "bad eminence" of choosing to sacrifice use, comfort, health and real beauty to a fanatical love of outward adorning. Love of dress is more truly the "devourer" of female virtue than the lawless passions of men. It makes a woman untrue to herself. Many a girl has fallen through her love of dress, and desire to attract attention to her person. Many a woman sells herself body and soul to obtain attractive and artistic luxuries for her wardrobe. It is this altogether false estimate which woman has for external adorning that keeps her so far below her true position with man. He is immeasurably superior to her in good sense on this point. Man does not ask in respect to his garments, "Is this elegant? Does it become my style? Is it the very latest mode from Paris?" He is wise enough to prefer use to flimsiness, comfort and health to corsets and chignons. No wonder that in the race for power and control of the world's affairs men have had all the advantage, even if God and nature had not designed it. Women waste enough time on their hair alone to give men a thousand leagues the start.

This writer has a way of assuming that one sex are all devourers and the other only prey. Solomon was of quite another mind. He evidently thought that young men were in as much danger of being devoured, roaming "up and down the earth," as young women. "My son, keep my words; say unto wisdom thou art my sister, and call understanding thy kinswoman: that they may keep thee from the *strange woman*. Her feet abide not in her house: Now is she *without*, now *in the streets*, and lieth in wait at every corner. With her much fair speech she causeth men to yield, with the flattery of her lips she forceth them. She hath cast down many wounded, yea, many strong men have been slain by her. Her house is the way to hell, going down to the chambers of death." It may truly be said that young men of the city, walking by night, need the protection of women's dress more than their sisters do of men's dress.]

COMMUNITY JOURNAL.

ONEIDA.

July 20.—The children's school commenced this morning in their school-room at the new Seminary. It is a light, airy room with eight windows; and the new shining desks and seats look very attractive. There are ten double desks (different sizes) with seats fastened to the floor. The whole cost \$72. The children looked happy enough, as seated in their places they waited for their books, that they might commence their studies. Mrs. H. C. Noyes is their teacher. They all took their supper on the lawn this evening; after which, with music of fife and drum, they were drilled by Mr. C. in the marching exercises which they learned last winter in the upper sitting-room.

Evening.—E. H. H.—We hear by the newspaper reports that there is a rumor of another telegraphic line to be laid across the Atlantic, from Milford in Wales, to this continent. That is interesting news to me. Our circumstances and the influences brought to bear upon us, naturally lead us to take a broad view of things. As a matter of course, we look upon all these great improvements, such as telegraph lines and important railroads, that furnish means of rapid communication

and transit, as something we are personally interested in. I am interested to think that three lines of cable are already laid across the Atlantic, and are successful. This work has been done at great expense, and the inquiry rises in my mind, How long are these cables going to last? No matter if they are now mainly used for mere business purposes; we can all see that they can be used for moral and educational purposes. No doubt they will exert a great influence in elevating the tone of public sentiment, and in bringing the nations into unity and sympathy. I am anxious to know what the real prospects are for the durability of these cables.

T.—These cables lie in mud at the bottom of the ocean for almost the whole distance. There is a short land line from twenty to forty miles in length at each end that is not so imbedded, and this is very large and strong. The soft mud in which most of the cable rests is made of the shells of little animalcules. This deposit, which is all the time accumulating, will probably sometime harden into limestone. So far as the gutta-percha covering of the cable is affected at all by the water, it is condensed by the pressure, so that the insulation of the cable is all the time improving. The old cable, of 1859, I think is now the most perfect of the three. The electric currents are so slight that the transmission of messages does not affect the cable at all. There is nothing therefore, to wear it out. In the course of a great many years there will probably be a large deposit of mud over it, burying it to quite a depth, and still further protecting it. The chances of its being disturbed or broken by enormous icebergs are not very probable, as for most of its length it is about two thousand fathoms below the surface; that is, it is laid in water over two miles deep. There is one other possible disturbing cause. Should this deposit harden into stone, there might be an upheaval of the strata at some time that would produce cracks, and fracture the cable. But that at best is a very remote possibility.

E. H. H.—I was interested in the confessions and remarks last evening, as evidence that the family were turning their hearts and attention toward humility. I pray that we may continually seek the humility of Christ and abide in it. The humility of Christ produces in us not so much a sense of our own unworthiness, as a feeling of readiness to approach those who are wiser and better than we are. That is the beautiful result of the humility of Christ. His attention was turned toward the greatness of his Father. I think that will be the way with us; as we get the humility of Christ we shall keep our attention on the goodness of those above us. It is desirable to get out of a state of condemnation. I am interested in studying that subject. I feel that God is not quarreling with me specially, nor looking at my faults. What he wants is to have me soft-hearted and receptive to those above me. I believe that will be the cure of all our faults.

—One of the papers mentioning that men made the bread of the Community, says it savors of women's rights for men to make bread, out of city bake-shops, and suggests that perhaps the women here do the plowing by way of compensation. They could do the plowing about as easily as make or bake the bread for our family of two hundred and thirty (including Willow Place), not to mention the addition of twenty or thirty visitors a day through the summer, bread being so great an article with us. But they find other ways to compensate, such as keeping books, and setting type.

—A. B., or "Foot-notes" as he is better known to the readers of the CIRCULAR, may be recognized by any one as yet unacquainted with him, by the character of his weapons. If you see a man armed with ax, saw and knife, walking across our lawn or anywhere in the vicinity of our grounds, don't mistake him for an Indian in search of a scalp, and when you see him crouch as if to spring upon his prey, or peer with curious prying 'mid the thickened foliage, don't fear a formidable foe; he is peaceful as esthetic culture can make him. Foot-notes is in search of a vista; and having once decided upon a view to be opened, dire is the destruction of trees, nor does

he stay his hand till meadow, railway, hill and dale stretch out in beautiful perspective. Foot-notes is on a raid, and there is no knowing where the improvements will end. Last week, it was noticed that some of the pines on the lawn had been shorn of their lower branches, giving them much the appearance of trees in a child's toy box. We trembled for the good taste of our artist, but were relieved to find that like the man who cut off the dog's tail by inches, he was trimming the trees down by degrees preparatory to removing them altogether. He feared lest too sudden a slaughter might arouse the fears of the family.

—Among the many advantages arising from Communism is the opportunity we find of frequently changing employments. Such an advantage not only relieves the hardship of following an occupation after the taste for it has ceased, but it gives a freshness, to every department, that facilitates progress and opens the way for inspiration. To many it may seem a waste of talent for a machinist to be looking after milk, a carpenter to work in a kitchen, or a mechanic to pare potatoes; but experience proves that such talent carries improvements where they would scarcely reach if those departments were regarded as exclusively the province of women. A first-class joiner who worked in our kitchen, invented a mop-wringer which saves a world of work, and our women now think they could not do without it. He also introduced a system of washing potatoes by means of a circular cage revolving in water; and now a young mechanic from the trap-shop conceiving that potatoes may be rid of their jackets on the same principle by which we "tom" the rust, &c., from the iron, has introduced pieces of brick into the circular cage. In revolving, the bricks rub the potatoes, until their skins are taken off more completely than by paring, with considerably less labor and much saving of the nutritious parts of the potato.

—We received a call this week from the veteran socialist, M. Victor Considerant. He called on us sixteen years ago, before starting his experiment in Texas. He is now returning to Europe, and wished to see our growth before leaving America. The mansion house and the "old mill" were almost the only remnants of the place of his recollections. "Why!" said he, "when I visited you before, you were rustics and lived poorly, but now you have become princes and live in palaces." At the time of his former visit, Mr. Newhouse made traps in a little room at one end of our old country blacksmith-shop, and they were scarcely known outside the Oneida valley. Now they are seen in every frontier town from the Saguenay to Frazer's River. M. Considerant is probably the purest representative alive of Fourier's ideas.

A Fragment.—"In the process of dyeing, it is generally necessary, with a view to fix the colors, to use a *mordant* (from the Latin *mordeo*, I bite). This substance, on the one hand, *bites* into the fibre of the material to be colored, rooting itself, and on the other, by chemical affinity, unites with the coloring matter, thus forming a permanent link between the two.

"This part of the process is very suggestive of the function of criticism in the soul. As with the mordant, criticism must first take hold, or *bite*, if any good is to come of it. (I'll venture to say that no one who has tried it will question its power to do so.) But, like the mordant, it has another part to play. While piercing the fibres of the soul, its affinity for the truth makes it a medium of the grace of God, which (thus aided as in the case of coloring matter) effects the end in view."

By the watchman.—"While upon duty as watchman one evening some time ago, I was favored with a rare sample of the effect of what in musical composition is termed the "introduction" to a piece. We know that some compositions begin with a tremendous crash, involving, perhaps, some apparent discord. But then, we also know what is to follow. Not so, however, on this occasion. The hour was still—the moon bright, and the heavy masses of cloud tipped with the soft rays of the waning twilight, while beneath, all was aglow with fire-flies. Patrol-

ing under such circumstances was too good to last. A gang of track-layers hard by, regaling themselves upon the turf after a day's toil and a hearty meal, had also felt the inspiration of the moment, but alas! with characteristic results. Clamor now broke in upon the calm, profaning the solemn stillness. Savage it seemed to the temper of the hour—a barbarous outrage upon one's senses. But, as in music, the theme was to come, though far from our thoughts.

"Silence reigned again, and upon the delicious calm arose from that very gang the accents of song, mellow, clear, full-toned, whole-souled; rivetting that turbulent throng. Spell-bound they lay. The moon went on in her course, the clouds floated by. Upon earth no sound save that song of the charmer—so completely had he quelled the turbulence of his companions."

—Two friends from the Shakers of Watervliet being here on business they attended our evening meeting, when Elder Lomas made the following remarks: "I would say to our friends, that we came here not to bring any embarrassment upon your meeting, and I believe we have not. I am very happy to witness your Christian earnestness, and to feel that souls are here struggling earnestly to carry out their convictions. We also are struggling to carry out the convictions of our hearts, and in this we feel a oneness with all who are striving for the same end by whatever means. We love sincerity, wherever we can observe it: it matters not whether we find it in the Catholic Church, whether we find it in Hindoostan, or in the dark ravines of Africa. If we can find sincerity, there we bow our heads to it. We feel that God is a good Father to us all, and that all our striving in various ways for the fulfillment of all truth will culminate in bringing us together. We do not feel bigoted or egotistic. We desire that all may have the freedom of their consciences as we have it.

"We bless God in all our goings-forth, and in all our contact with the world, that we live in a country where there is freedom of thought, speech and action; where we can worship God as we believe he leads us to do, and all others can do the same. There was a time in this country even, when neither you nor we would have been permitted to worship God as we now do; and this great change that has taken place is a cause of gratitude to us and to all humanity. That the time will come when this freedom and liberality will be exercised throughout the whole world, we have no doubt. That the teachings of Christ that lead to the knowledge of all truth may be generally diffused and accepted, must be the desire of all men who are laboring for purity of life. We are laboring for purity of life to the greatest extent of our understanding, and we hope that all mankind may do the same."

WILLOW-PLACE.

—We are sending hop-stoves as far west as Kansas.

—One of our hired men exhibited at the office yesterday a printed letter from a Wall st. firm, making a deliberate proposal to him to enter into the business of disseminating counterfeit money, which they offered to send him in large amounts for a trifling advance. The letter enjoined the strictest secrecy.

Evening.—Mr. W. said: "Fighting the powers of evil in our own strength avails but little. The true way to overcome evil, is to choke it out with good. Union with Christ will alone enable us to resist evil and gain a permanent victory over it. Christ set us a good example, when on the eve of his crucifixion, he refused to combat with his persecutors in an outward way, but rather clung to his Father; and in the end death and evil were swallowed up in victory. Our attention cannot be too closely fixed on good; for in looking at good and dwelling on that, we become mediums of the goodness and love of God."

WALLINGFORD.

July 23.—The photographs of the Midland trestle-work and engine, and of the seminary and new building, have been received. The family were much delighted and thankful to those who were so

thoughtful as to have them taken. They give us an idea of the changes that are going on at Oneida.

—It is six weeks since we began to pick strawberries, and still we have a saucer of them on the table occasionally, picked by Harry, or some of the women who go down to the field for a walk.

CORRESPONDENCE.

THE DRY GOODS CURSE.

EDITOR OF THE CIRCULAR:—Sir: I first liked the short dress for its obvious healthfulness, convenience and economy; afterwards for its looks; and now, will you allow me to say, I like it most of all for its moral effect on the wearers. It changes women; it signifies a social revolution; it increases home-happiness; it is a long step towards Eden.

The long dress as worn at this day means falsehood; means fashion-slavery; means wretchedness and ruin in the social relations of the sexes. See that fashionably dressed woman. What is she? A mass of dry goods and millinery! Her life is in her flounces; self-consciousness is in every fold and pucker of her crinoline. Are they just right? Oh lovely! Are they a little wrong? Ah! despair! She has thought dress till her mind is mostly back-hair and her heart bonnet. What is the motive? She wants admiration. She wants to be pretty. She hopes to fascinate men. Good heavens! Is man a maniac? It would seem so by the bait she throws out. Paint, powder and waterfall; hoop, hump and trail; no matter how unnatural or hideous the novelty, if it will only lure the eye and provoke pursuit. The plan, it must be owned, succeeds; men are bedeviled by this nonsense as much as women, and directly or indirectly encourage it. The natural punishment follows. They pursue what they fancy incloses an angel, and capture—a figure of cotton, imported hair, whalebone and silk.

If the false materials were only all! But here arithmetic tells the worst part of the story. If a woman spends nine-tenths of her life and attention on outside show, there will be but one-tenth left for home enjoyment. That is just what her husband gets, and generally it serves him right for his choice.

Now the short dress renounces all this and goes, back to the honesty of nature. In it, women are what they *seem*. Instead of being ghastly cheats, they fulfill more than they promise; acquaintance enhances their worth. The long dress cuts a figure on the street; the short dress is the pledge and uniform of home. The long dress sacrifices all for show, its human contents diminishing in proportion to its display; the short dress modestly proclaims the superior value of person and soul. The long dress tends to kill womanhood; the short dress leaves it as God made it.

Noting this wide contrast in the moral significance of the two garbs, allow me to say that the wisdom and truthfulness of your people were never more clearly shown than when at an early period of your organization they discarded the long dress and assumed their present style. The women, by so doing, freed themselves from the tyranny of fashion, became disconnected from a world of hypocrisy, and increased their true attractions a thousand-fold. The short dress has thus been a corner-stone of your success. Without it I cannot think the continuance of the Community would have been possible. As it is, let not your women regret the temporary disfavor they may have suffered from the vain and foolish by their course. The best people are learning to envy them.

BRUN.

HOME LETTERS.

O. C., July 30, 1869.

DEAR CIRCULAR:—The news of another Atlantic cable, successfully laid, induces interesting reflections upon these ties that are binding the different nations of the earth to this Continent. We marvel at the inscrutable ways of God as science unfolds its mysteries before our wondering eyes, and we lose ourselves in their contemplation. The wisdom and

unity of God's plans command our admiration and build up our faith. Surely the atheist or unbeliever must strain his incredulity to the utmost tension to ascribe the passing events of the present age to luck or chance!

That this continent should have been preparing during countless ages, and only so lately have been discovered, to receive the mingling crowds of all races and all tongues, just at the time when European nations were prepared to pour their surplus population into it; that it should be stamped at the start, with the religious fervor of the Puritans, who but for America must have perished under cruel persecutions; that it should become the great field of spiritual revivals, and in fact that it should be a thousand other things, is too strange, and there is in it all, too overwhelming a mass of evidence of a grand unity of purpose, to admit of the slightest idea of chance. "The fool hath said in his heart, there is no God," but it would certainly take a very smart man to induce any other than a fool to believe so. It seems as if God were revealing himself in these days in an external way that must soon command the recognition of all the world, and chance will have to take a back seat even in the minds of the most incredulous.

Not the least interesting feature in connection with Atlantic cables is, that the Great Eastern steamship, so signal a commercial failure and so ill adapted to any purpose for which she was intended, is probably the only ship that can be successfully used for laying such long, deep-sea cables. She might otherwise have been laid up and forgotten, or perhaps been broken up. If the building of this great ship is any other than a matter of chance, it is a remarkable instance of the folly of man being made to praise God.

Roebling flew a kite across Niagara and so established communication by means of a string; he then drew over a cord, then a rope, after that a cable, and at last a railroad and a public highway.

America is connected with Europe by three cables—what next? Are we going to draw over a highway for the hearts of the people? If the earth is going to be "full of the knowledge of the Lord as the waters cover the sea," Atlantic telegraph cables may have an important part to play in the grand conventions of the future.

O. C., July 20, 1869.

DEAR CIRCULAR:—Seeing the death of Mr. Roebling announced in the papers, reminded me of a very pleasant acquaintance which I formed with that gentleman in one of the western cities about nine years ago. Notwithstanding my interests were opposed to his in the business on which I was occupied, yet I always found him affable and genial during the few months of our acquaintance. Besides being a bridge builder, he was a scientific man of quick perceptions and ready to communicate his knowledge. The dullness of hotel life was relieved during many an evening by his intellectual conversation, and I often regretted that my business did not afterwards bring me in contact with so profitable a companion.

O. C., July 25, 1869.

DEAR CIRCULAR:—When the world had cleared itself of reverence for the ancient philosophers, it began to make its first real advance in science; and now that Swedenborg in the religious field and Fourier in social science, are being assigned to their dusty niches as "ancient philosophers," I think we may expect that the world will have a new epoch of progress in these studies. We all know what importance is properly attached by scientific men, to well conducted experiments that elucidate real facts. A thorough knowledge of these facts is absolutely necessary, inasmuch as they are the very basis of science.

Now it appears to me that in the course of our twenty years of experimenting here at Onida, we have demonstrated some facts of the utmost scientific interest, because they serve to illustrate the eternal laws which govern the science of Association; such

facts, for instance, as the necessity of faith in, and love for God, the necessity of having inspired leaders, and of establishing mutual criticism, &c. &c. I feel a new interest in the work of studying these facts and getting truthful ideas concerning them, so that I may represent them truly to all that are interested in them; for it is clear as daylight that all the blessings that human nature demands, accompany the right kind of Association. I believe that successful Association is the great prize of the nineteenth century.

It appears to me that to destroy the pretensions of Fourierism to a place among the exact sciences, is like removing a false beacon that has lured many a credulous mariner on to the rocks. One feature of Fourierism is, that while it promises to its devotees the good things of this life, it takes no special account of their spiritual character. For one, I can heartily thank God that the prizes which pertain to Association in this life cannot be taken by selfish and wicked men, that it is an immutable law of the universe that they should be shut out from the highest kind of prosperity in this life by their lack of the faculty of agreement. It is only they who gain the higher prize of prosperity in the next world, who can win the lower prize of prosperity in this.

H. J. S.

A TOBACCO EXPERIENCE.

MR. EDITOR:—I formerly chewed tobacco; but abandoned the practice years ago, at the time when the whole Community did so. For a while afterward the sudden change of habit seemed to be accompanied with occasional slight hankerings for the seductive weed, or at any rate for something that would furnish the nervous excitement it produced. I say "seemed to be accompanied;" for on honestly examining my deepest consciousness and consulting my actual appetite, I found that I had been really saved from all hankering whatever for tobacco; and that what I at first thought was such, was only the ghost of a bad habit. And all my subsequent experience verifies this remark: for while I have never become disgusted with tobacco itself (the taste and the smell of it being always agreeable to me), I have nevertheless refrained, from lack of desire, from the unhealthy and uncleanly habit of using it in any form.

The truth, however, requires me to make a confession; for notwithstanding my statement as above, I have sometimes experienced temporary suffering in consequence of secretly relapsing into the habit I had publicly renounced. An instance that recently occurred will suffice for a specimen: A few days ago a friend surprised me while enjoying in secret a quid of tobacco. I had thoughtlessly, almost unconsciously, purchased a paper of it, and actually had a sweet morsel in my mouth before I began to realize what I had been doing. But having once inconsiderately "indulged," I repeated the operation several times, until providentially surprised as above mentioned. And now came my wretched dilemma, and trouble. In order to converse, I must first dispose of the saliva in my mouth. But how? Spittoons are as uncommon in our family as they are unfashionable; and no suitable place was near where I could eject the filthy spittle. Deglutition suggested itself; but this seemed impossible, and yet inevitable. What moments of torment succeeded!—moments in which I saw with eyes wide open my folly, and knew that its hour of judgment had come. Yet I dreaded not the judgment, so much as I wondered in sorrow how I came thus to be seduced into circumstances that engendered such a devilish spirit of shame, secretiveness and self-condemnation as was torturing me. How I disposed of my bitter mouthful I hardly know; but my agony became so acute as to awaken me suddenly from my nightmare, with my mouth dry and its mucous membrane parched,—and I thanked God that this undesirable experience, though having in detail every symptom of naturalness and reality, was after all only a *night-dream*.

And yet, I am inclined to think, not altogether a dream; for though the tobacco demon has never, since I first left off the habit of chewing, molested

nor even tempted me in the day-time, in my sleep I have a number of times had an experience similar to the foregoing, and for the time being have suffered all the horrors of hopeless bondage to it. I think nothing of mere ghosts; but in what I have related I believe an actual spiritual principality is concerned; and for the sake of cutting the acquaintance, I hereby make this public exposé, and label the medium of such sorcery as identical in character with the notable personage referred to in Rev. 12: 9, 10.

Yours for letting in the light,

QUID NUNC.

A FERN HUNT.

Onida, July 28, 1869.

DEAR S.:—A. B. invited me, a few days since, to ride with him to Chittenango Falls, in company with S. E. J. and O. A. N., for the purpose of securing specimens of ferns (*Filices*), especially the *Scolopendrium Vulgare*, which, according to Gray's Manual, may be found in "shaded ravines and under limestone cliffs at Chittenango Falls."

Arrived within a mile of the cascade, we found a secluded spot, where, gypsy-like, we enjoyed our mid-day lunch, seated on the rocks, under the spreading trees; after which we commenced our search, climbing the steep cliff on the east side of Chittenango creek—a small stream flowing from Cazenovia lake, a few miles distant. At this point the hills rise on either side abruptly from the river margin to a height of perhaps one hundred and fifty feet. We were soon far up the hill-side, clambering over rocks and fallen trees, clinging now to one bush and then to another, stopping here to observe some plant or flower, and there to collect some specimen. Every one was anxious for a glimpse of the rare fern. We readily found many varieties of *Filices* more or less interesting, but no *Scolopendrium*. When we had nearly reached the summit of the cliff, we heard notes of joyful surprise from S. E. J.—"Oh! What have I found? What have I found?" We all hurried to the spot, and found on the top of a moss-covered rock, not the *Scolopendrium*, but a fern quite as rare and more interesting—the *Campiosorus Rhizophyllus*, or *walking leaf*! It is called the walking leaf because the upper and tendril-like portion of the leaf or frond sometimes takes root, producing new ones, and these in turn producing still other fronds. This is what Gray says of it in his Manual: "Shaded calcareous rocks, W. New England to Wisconsin, and southward; rare or local. July.—Fronds evergreen, growing in tufts, spreading or procumbent, four to nine inches long, lanceolate from an auricled-heart-shaped or often hastate base, tapering above into a slender prolongation like a runner, which often roots at the apex, and gives rise to new fronds, and these in turn to others." I will send you a specimen, that you may compare it with the above description. We found many tufts of it, always growing on moss-covered calcareous rocks. We felt well rewarded for our journey by this one prize.

After a ramble and search of an hour and a half on the hill-side, we concluded to ride directly to the Falls, and renew there our search for the *Scolopendrium*. The volume of water passing over the precipice was quite limited, forming below, a stream from six to ten rods in width, and from one to two feet in depth. Still the view is rather fine as the water is seen plunging down over several rock terraces 136 feet. On the west side an iron railing allows the observer to approach sufficiently near to see all the glory of the cascade. On the east side one can almost touch the stream ten feet from its upper surface, while a rough pathway leads to the margin of the stream below. On the almost naked rocks above, and within a few feet of the cascade, we found the *Campanula Rotundifolia*, the beautiful little *harebell*. While some of the party were gathering these, A. B. was prospecting down the side of the cliff, and soon brought a large clump of moss, filled with ferns, among which the *Pellaea Gracilis* was detected, which is also described as rare.

We did not, however, get the *Scolopendrium*; but as we had secured more and better specimens than we had expected, we were quite contented to let that

remain unmolested for the present. We are confident that we shall find it another time, especially as we have since obtained more definite information concerning the locality where it grows. Here are the names of the ferns which we collected :

Camposorus Rhizophyllus, Pellaea Gracilis, Polypodium Vulgare, Asplenium Thelypteroides, Asplenium Filix-femina, Asplenium Trichomanes, Aspidium Marginale, Aspidium Spinulosum, Aspidium Acrostichoides, Cystopteris Fragilis, Cystopteris Bulbifera.

I will only add a couple of reflections: First, that the pleasure of such a ride is likely to be much greater when undertaken with some definite object in view, than when projected merely with an eye to pleasure. Second, that Community organizations afford great facilities for artistic combination of persons for definite objects. For instance, our little party of four (all interested, and some enthusiastic in the study of botany) was arranged in a few moments, representing as many States as there were persons: one being a native of Vermont, one of Massachusetts, one of Connecticut, and one of New Jersey.

Very truly yours,

W. A. H.

RECOLLECTIONS OF RAILROADS.

I.

RAILROADS are become so much a matter of fact in our day that we find it difficult to recall the time when prejudice well nigh defeated them, or to believe in the fact of such a nation as the English resisting almost to death the schemes that were destined to build up the fortunes of her people and surround them with innumerable accommodations and comforts. The time when towns, villages and factories vie with each other in offering inducements to railroad companies, is only of recent date; and whether we admire the complete arrangements of an express train, or watch with patience the construction of a new road, our interest increases with the contemplation of a reform which has proved a success and revolutionized the commerce, and to a very great extent the habits and customs of the world, in spite of opposition as determined and prejudiced as could have been brought to bear against any movement however radical, or revolting to public sentiment.

Before railroads were proved a complete success they had to contend against the adverse decisions of engineers and scientific men, as well as the incredulity and ridicule of a conservative public. Stephenson had to encounter all manner of difficulties besides overcoming the mechanical impossibilities which seemed to stand in his way; and for many years after a complete mechanical and commercial success had been achieved, the private and selfish interests of individuals and even of corporate bodies, raised almost insuperable barriers to the progress of railroads. Many experiments had been tried on a small scale, in which stationary engines and ropes were used previous to 1825, but in that year powers were granted by the British Parliament to build a road from Liverpool to Manchester, since run entirely by locomotive engines. The ridicule with which the application was met in the House of Commons is perhaps without a parallel in the later history of that assembly, and when the bill was referred to a committee of the House for a report on its merits, the warmest friends of the undertaking were afraid to claim for it one-half of the advantages they foresaw; while Stephenson, who had declared that he could carry the public at the rate of forty miles an hour, was prevailed upon by his friends to moderate his statement lest the government should think them all crazy. The committee therefore reported favorably on the possibility of obtaining a maximum speed of twelve miles an hour. Many years after, I was talking with a member of the House of Peers on the probable future of aerial machines. Said he, "I was a member of the Lower House when the first railroad bill was introduced, and the whole thing appeared to me so chimerical and utterly ridiculous, that I have determined never to condemn any thing again, no matter how preposterous it may appear, without first giving it a sober investigation."

It is fair to presume that Stephenson's difficulties did

not end with his success in obtaining powers to build the road. In commencing operations he had no precedent to follow; every thing was entirely new, and the scheme itself was so novel as to leave room for many doubts as to its financial success; consequently we find that the first railroad was not opened to public travel till September 1830. No sooner was the practical success of locomotive roads fairly established than the people of England began to look after their private interests. Land-holders discovered that the noise of the trains would frighten away their game and otherwise place unpleasant impediments in the way of their hunting. The Coaching interests foresaw sudden death wherever railroads appeared. Farmers prophesied that the breed of horses would be entirely run down. Authorities in cities, towns and villages, regarded with horror the prospect of having their houses shaken down or their slumbers disturbed by the oscillations of the noisy steam-engine. Turnpike roads were the Englishman's pride, and there were few wealthy men in the country, who were not more or less interested in Turnpike bonds, an investment which the growth of railroads would render almost valueless; the consequence was that every one opposed railroads, except the few who happened to be promoters of railroad schemes. The difficulties opposed to the development of the railway system were enormous; for with such feelings on the part of the people, it was most difficult to obtain funds, and at one time, to such an excess was this prejudice carried, that to ask a capitalist to subscribe to railway stock was in many instances, to incur his lasting displeasure.

This however, important as it may appear, was by no means a primary consideration. The first step necessary to obtaining powers from Parliament to build, is to comply with the standing orders of the House, without which, no application will under any circumstances be entertained; and in order to do this, the whole of the proposed line must be accurately surveyed and all the levels laid down with the greatest precision. Here was a difficulty at the start that railroad promoters know little or nothing of now-a-days; for where is the land owner who will not hail an engineer as an angel in disguise, and bowing him through his domain give him every facility in his power? He knows that a railroad is going to be an accommodation in every way, besides enhancing the value of his land; but in the earlier days of steam traveling, such advantages had not yet dawned upon the unenlightened mind of our fathers; a man with a level was looked upon as a wolf in sheep's clothing, and treated accordingly. Having no right on the lands of other men, the engineer was a trespasser and a most unwelcome one wherever he went; farmers turned out in force, determined at all hazards to prevent any railroad man trespassing on their lands. It was no uncommon occurrence for an engineer corps to find twenty or thirty men armed with clubs and pitchforks, forbidding further progress, thus obliging them to take the levels by stealth, or after vainly resorting to all sorts of peaceable devices, to oppose these land-holders by a superior force.

THE SOCIAL PROBLEM.

[From the Nation.]

MR. MILL'S PLEA FOR WOMEN.

The book will probably be read by every body who reads at all; and it is therefore, needless to attempt any thing like a condensation of his whole argument. It displays the dialectical skill, the mastery of style, the breadth and force of thinking, which have won Mr. Mill his high position both as a social and mental philosopher; and the tinge of passion which runs through it, though it has in places somewhat damaged the work for the philosopher, will increase its attraction to the general reader.

No discussion of the woman question will ever satisfy the public mind, or settle woman's position on a new basis, in which the fact of sex is ignored, or its influence on character and on social and domestic life left out of consideration, and treated lightly; and yet to the charge of doing both these things every leading advocate of woman's rights (Mr. Mill included) is more or less open. As long as a woman's case is argued as if she were simply a small and weak man, we shall not get much nearer

to a final solution of the great problem of her condition. Everybody knows, as a matter of fact, that not only is sexual attraction one of the strongest of all the social forces, but that its apparently excessive strength is at once one of the greatest puzzles of the world and one of the greatest sources of human misery: and that the question of controlling it or diminishing its force, without affecting injuriously either health or morals or population, has been in every age the question that went deepest down towards the foundations of order and duty—which is simply another mode of saying that marriage is the most important feature of human society; and in marriage woman plays the principal part. Any discussion of her rights, therefore, which treats her relation to marriage as but a subordinate and secondary incident in her career, must be incomplete. We say this in the spirit of an enquirer. Of the evils of her present position we are profoundly sensible; all attempts to improve it have our cordial sympathy; but it cannot be really and permanently improved without treating her maternal function as her principal and highest one, while making ample provision for the happiness and activity of all those who are prevented, by either inclination or fortune, from undertaking it, or who are conscious of the possession of gifts which can be made of more value to society and the owner in other departments than that of rearing or educating children.

THE INSTRUMENT FOR THE FRENCH CABLE.

The instrument prepared for the French Cable, which is now in Boston, is remarkable in its simplicity. It is substantially the same as that now in use in transmitting messages over the English Cable. It was found too slow a process to use the common relay instrument used in land lines, it required a current of too great power and also consumed too much time, only about three or four words being sent per minute. By the present instrument about a dozen can be sent. The instrument is a small tube about four inches long, like a small telescope, about an inch in diameter. Midway in this tube is hung transversely, by a delicate silk fiber, a circular piece of mirror, across which is a fine magnetic needle. Around the tube is coiled the fine wire through which the magnetic current is sent—in this case a coil containing 20,000 circles, forming a wheel, if it may so be called, of about three inches in diameter. There are two keys, and when one is touched it causes the needle to swerve to the east, and when the other is touched it causes it to turn to the west. Of course in this motion the mirror is turned with it. Facing the mirror, and two or three feet from it, is a box containing a bright light, with a mouth like a photographer's camera, directed toward the mirror. The light is thrown upon the mirror and reflected from that upon a wall, upon which there is a perpendicular black mark. Upon this mark, when the instrument is not in operation, the perpendicular line of light rests perfectly still. When one of the keys is touched, and the magnetic needle is moved, it moves the mirror, and the reflected line of light upon the wall is moved to the right or left of the black mark. The Morse alphabet is used, omitting the spaced letters, those where two dots or two dashes come together. A movement of the light once to the right of the black mark is a dash, and to the left a dot. This is the whole of the machinery by which messages are sent across the Atlantic. The battery required is very small, and a thimblefull of acid and metal will work it. When one of the keys is touched at Duxbury, the little line of light will move within about two-tenths of a second at Brest, and the first message will have begun. It requires two men to receive a message—one to watch the light in a darkened room and announce "dot" or "dash" as the light is moved, to a clerk who records the letters.

—Boston Journal.

"OLD SAYS" ON BUILDING.

Among the quaint and witty sayings of the eccentric Thomas Fuller, who wrote two hundred years ago, are the following about building, which we find in the *Manufacturer and Builder*:

"Of Situation—*Chieftly choose a wholesome aire.* For aire is a dish one feeds on every minute, and therefore it need be good. Wherefore great men (who may build where they please, as poor men where they can), if herein they prefer their profit above their health, I refer them to their physicians to make them pay for it accordingly.

"*Next, a pleasant prospect is to be respected.* A medly view best entertains the eyes, refreshing the wearied beholder with exchange of objects. Yet I know a more profitable prospect, where the owner can only see his own land round about.

"*Light (God's eldest daughter) is a principal beauty in a building:* yet it shines not alike from all parts of heaven. An east-window welcomes the infant beams of the sun, before they are of strength to do any harm, and is offensive to none but a sluggard. A south-window in summer is a chimney with a fire

in 't, and needs the screen of a curtain. In a west-window in summer time, towards night, the sun grows low and over familiar, with more light than delight. A north-window is best for butteries and cellars, where the beere will be sower for the sun's smiling on it. * * *

"As for Receipt—A house had better be too little for a day, than too great for a year. And it's easier borrowing of thy neighbour a brace of chambers for a night, than a bag of money for a twelve month. It is in vain, therefore, to proportion the receipt to an extraordinary occasion, as those who by over-building their houses have dilapidated their lands, and their states have been pressed to death under the weight of their house.

"As for strength—Country houses must be substantives, able to stand of themselves. Not like city buildings, supported by their neighbours on either side. By strength we mean such as may resist weather and time, not invasion, castles being out of date in this peaceable age. Beauty remains behind, as the last to be regarded, because houses are made to be lived in, not looked on.

"Let not thy front look a squint on a stranger, but accept him right at his entrance. Uniformity also much pleaseth the eye; and 'tis observed that freestone, like a fair complexion, soonest waxeth old, whilst brick keeps her beauty longest.

"Gardens also are to attend in their place. When God (Genesis ii. 9) planted a garden eastward, he made to grow out of the ground every tree pleasant to the sight, and good for food. Sure he knew better what was proper to a garden than those nowadays therein only feed the eyes, and starve both taste and smell.

"To conclude, in building rather believe any man than an artificer in his own art for matter of charges, not that they cannot, but will not be faithful. Should they tell thee all the cost at the first, it would blast a young builder in the budding, and therefore they soothe thee up till it hath cost thee something to compute them. The spirit of building first possessed people after the flood, which then caused the confusion of languages, and since of the estate of many a man."

DR. PETERS, of Hamilton College, has furnished the *Utica Herald* the following computation of the circumstances of the solar eclipse of Aug. 7th for the observatory at Clinton. The same will be very nearly true in Oneida and vicinity:

Eclipse begins at 5 h. 3 m. 10 s. local mean time.

"ends at 6 " 52 " 26 " " " "

Nearly seven-eighths of the solar diameter will be obscured, leaving a narrow sickle, whose greatest width is one-eighth. The point of the disk first touched will be 131 degrees around to the right from the highest point.

This for the juveniles: A lovely boy of three and a half years, whose father had bought a house requiring some additional furniture, being brought into it when all the arrangements had been completed and the rest of the family were there, remarked: "Why, mamma, you have got some new carpets, eh?" Then after a further examination of the furniture, "And you've got some new chairs too—ain't you, mamma?" Being placed at the tea-table soon after, and told to keep still while his father asked a blessing, he exclaimed, as soon as it was finished: "Why, that is the same old blessing, papa!"

TO CORRESPONDENTS.

L. A., Ohio.—"Wanting some information on the culture of Raspberries, I know of no better place to get it than of friends who have had experience in the business, so I make bold to ask a few questions; What kind of raspberry comes into bearing the soonest after setting, and bears the largest crops? What time is the best for setting and how thick? Where can I obtain the roots and what should I pay for them?"

1. The *Philadelphia* gives a fine crop the second year. It is, hardy, and the most productive red raspberry we have tried. *Doolittle Black-caps* and the *Miami Black* also make quick and satisfactory returns.

2. We prefer spring planting. Set the plants three feet apart in the rows, and have the rows six feet apart.

3. The O. C. can furnish a large quantity of the *Philadelphia*, and a moderate one of the *Black-caps*, on terms to suit.

THE VOYAGE IN THE ARM-CHAIR.

Oh, pa! dear pa! we've had such a fine game,
We played at a sail on the sea;
The old arm-chair made such a beautiful ship,
And it sailed—oh, as nice as could be.

We made Mary the captain, and Bob was the boy,
Who cried, "Ease her," "Back her," and "Slow."
And Jane was the steersman who stands at the wheel,
And I watched the engines below.

We had for a passenger grandmamma's cat,
And as Tom could n't pay he went free;
From the fireside we sailed at half-past two o'clock,
And we got to the side-board at three.

But oh! only think, dear papa, when half way,
Tom overboard jumped to the floor;
And though we cried out, "Tom, come back, do n't
be drowned,"
He galloped right out at the door.

But pa, dear pa, listen one moment more,
Till I tell you the end of our sail;
From the side-board we went at five minutes past
three,
And at four o'clock saw such a whale!

The whale was the sofa, and it, dear papa,
Is at least twice as large as our ship;
Our captain called out, "Turn the ship round about;
Oh, I wish we had not come this trip!"

And we all cried, "Oh yes, let us get away home,
And hide in some corner quite snug;"
So we sailed for the fireside as quick as we could,
And we landed all safe on the rug.

—*Phrenological Journal.*

ITEMS.

FIVE regular freight cars for the Midland Railroad arrived at Oneida, Monday, the 26th.

A FAULT has occurred in the Atlantic cable of 1866, 130 miles from Valentia.

A NEW Atlantic cable, from Milford, on the coast of Wales to the American continent, is projected.

PREPARATIONS are going forward for the world's council of prelates, to be held in December at Rome.

THE University course of instruction at Harvard College for the current year, will be open to women as well as men.

ROYAL assent to the Irish Church bill has been given, and in a few years the English established church in Ireland will pass out of existence.

A CANNON weighing fifty-seven tons and capable of throwing shot of eleven hundred pounds weight, has been successfully landed at Fortress Monroe.

THE new French Cable is in good working order, and has transmitted to the Secretary of State the good wishes of the Emperor for the President and the United States, and returned to Napoleon the reciprocal good wishes of President Grant.

LATEST reports from Cuba are favorable to the insurrectionists. It is stated that the Spanish troops have been beaten in several engagements, and that the insurgents have among their prisoners many Government officials whom they hold as hostages for the proper treatment of prisoners in the hands of the Spanish authorities.

THE Harvard boat crew have arrived on the Thames, and engaged the services of Kelly as their trainer. Kelly is one of the ex-champions of the Thames, and the Americans could not have secured the services of a more respectable waterman, or one better acquainted with the course. Their chances of success are considered favorable.

JOHN A. ROEBLING, the builder of the Niagara Suspension Bridge, and lately engaged as the Engineer of the proposed East River bridge, died on Thursday from the effects of an accident at the Fulton Ferry in June last, whereby his foot was badly crushed, while he was engaged in the survey for the new bridge. His son, Mr. Washington Roebbling, will probably succeed him in the business.

Announcements:

THE ONEIDA COMMUNITY

Is an association living in Lenox, Madison Co., N. Y., four miles from Oneida Depot. Number of members, 202. Land, 664 acres. Business, Horticulture, Manufactures, and Printing the CIRCULAR. Theology, Perfectionism. Sociology, Bible Communism.

WILLOW-PLACE COMMUNITY.

Branch of O. C., on a detached portion of the domain, about one and one-fourth miles from O. C. Number of members, 85. Business, Manufactures.

WALLINGFORD COMMUNITY.

Branch of O. C., at Wallingford, Conn., one mile west of the depot. Number of members, 40. Land, 228 acres. Business, Horticulture, Publishing, and Job Printing.

SPECIAL NOTICE.

The O. C. and branches are not "Free Lovers," in the popular sense of the term. They call their social system COMPLEX MARRIAGE, and hold to freedom of love only within their own families, subject to free criticism and the rule of Male Continence.

ADMISSIONS.

Members are admitted to the O. C. and branches after sufficient acquaintance; but not on mere application or profession of sympathy. Whoever wishes to join must first secure confidence by deeds. The present accommodations of the Communities are crowded, and large accessions will be impossible till new Communities are formed.

STEEL TRAPS.

Eight sizes and descriptions, suitable for catching House Rats, Muskrats, Mink, Fox, Otter, Beaver, the Black and Grizzly Bear, are made by the Oneida Community, Oneida, N. Y., of whom they may be purchased. Descriptive-list and price-list sent on application.

WILLOW-PLACE FOUNDRY.

All kinds of agricultural, machine, and light castings on hand or made to order.

P. O. address, Oneida Community, Oneida, N. Y.

MACHINE TWIST AND SEWING SILK.

Machine Twist, of our own manufacture (Willow-Place Works): also, various brands and descriptions of Sewing Silk, in wholesale quantities, for sale by the Oneida Community, Oneida, N. Y.

MOUNT TOM PRINTING-OFFICE,

(WALLINGFORD COMMUNITY), WALLINGFORD, CONN.

Being refitted with new type and press, our establishment is now ready to receive orders for Cards, Circulars, Price-lists, Pamphlets, and the lighter kinds of Job Printing. Particular attention paid to Bronze work and Color Printing for Labels. Orders from abroad should be addressed to

WALLINGFORD COMMUNITY,
Wallingford, Conn.

PICTURES.

The following Photographic Views of the Oneida Community can be furnished on application: The Community Buildings, Buildings and Grounds, Rustic Summer-house and Group, and Bag-bee on the Lawn. Size of pictures, 8 inches by 10. Price, 75 cents. Various Stereoscopic Views of the Buildings and Groups and Grounds can be furnished at 40 cents each. Views, *cart de visite* size, 25 cents each. Any of the above will be sent by mail, post paid, on receipt of the price named. Address, Oneida Community, Oneida, N. Y.

PUBLICATIONS.

HAND-BOOK OF THE ONEIDA COMMUNITY; with a Sketch of its Founder, and an Outline of its Constitution and Doctrines. 72 pp. octavo. Price, 85 cents for single copy; \$3.50 per dozen.

SALVATION FROM SIN, THE END OF CHRISTIAN FAITH; an octavo pamphlet of 48 pages; by J. H. Noyes. Price, 25 cents per single copy, or \$2.00 per dozen.

THE TRAPPER'S GUIDE; a Manual of Instructions for Capturing Fur-bearing Animals; by S. Newhouse. Second edition; with new Narratives and Illustrations. 280 pp. 8vo. Price, bound in cloth, \$1.50.

MALE CONTINENCE; or Self-Control in Sexual Intercourse. A Letter of Inquiry answered by J. H. Noyes. Price, 50 cents per doz.

BACK VOLUMES OF THE "CIRCULAR," unbound. Price, \$1.50 per volume, or sent (post paid) by mail at \$1.75.

The above works are for sale at this office.

MESSRS. TRUBNER & COMPANY, Book-sellers, Paternoster Row London, have our HAND-BOOK OF THE ONEIDA COMMUNITY, and the TRAPPER'S GUIDE for sale. They will receive subscriptions for the CIRCULAR and orders for our publications.